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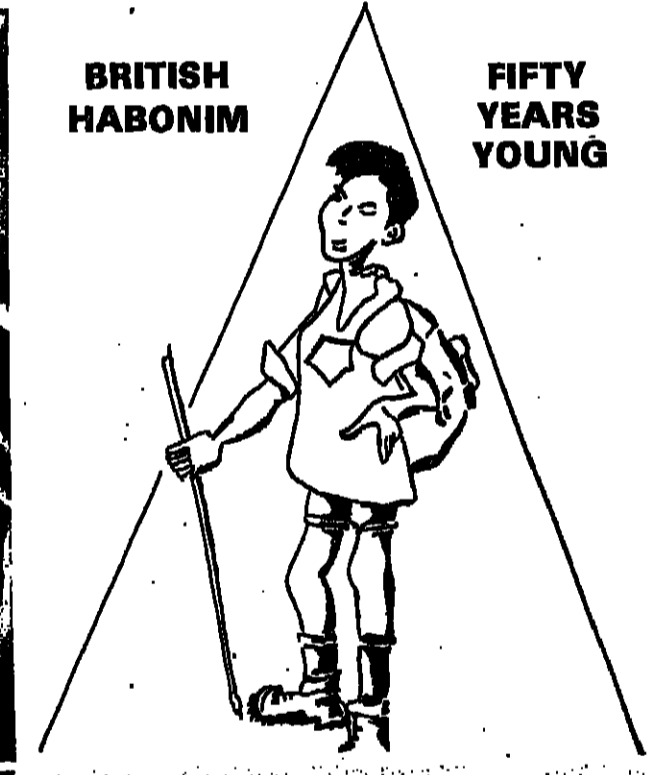
הכזא מן האصل

THE JERUSALEM POST

Monday, May 14, 1979

SUPPLEMENT PREPARED
IN COOPERATION
WITH HABONIM

HABONIM JUBILEE



הכזא מן האصل

HABONIMITES

We hope to see you tomorrow, Tuesday, May 15, at the

HABONIM JUBILEE CELEBRATION

at BEIT BERL

PROGRAMME

- 12.30 Picnic Lunch. (You are requested to bring your own food).
- 2.00 Official Opening by President Yitzhak Navon. The British Ambassador Mr. John Mason, will be present. (The public is requested to be seated by 1.50 p.m.)
- 2.30 Get-Together. You can meet friends from the old days in one or more of nine assembly points.
- 4.00 Tea served at the assembly points. Sandwiches and drinks will be provided.
- 5.45 Mitzvah Habonim Ceremony.
- 6.30 A Habonim Entertainment. Sketches and "zigs," dances, and songs by the Habonim Choir.
- 8.15 Around the Campfire. Singing and dancing.

You are invited to make a cake for the cake-baking competition — and eat it at teatime.

The cafeteria-restaurant at Beit Berl will be open all day.

How to get to Beit Berl

The No. 7 bus from the central bus station at Kfar Sava will take you all the way there.

If you are coming by car, you will find direction signs from the Kfar Sava Hospital onwards.

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Habonim camp 1933

THE MASTER-BUILDERS

Wellesley Pinchas Aron, the founder of Habonim, takes a look backwards and forwards at the movement.

FIFTY years ago, Habonim was created in England to provide an answer to a question: Could Jewish youth in the English-speaking Diaspora be induced to take part in the struggle against the erosion of Jewish values implicit in the process of assimilation?

Despite the meagre facilities at its disposal, and often with little support from communities and Jewish institutions concerned, it can claim to have made a significant contribution in the field of education — and this on a purely voluntary basis. It did what it set out to do, and in the process convinced the pessimists who saw little hope of stemming the threatening tide which often succeeded in detaching the young

generation from its Jewish roots. It was largely a "do-it-yourself" movement, which drew its strength from the enthusiasm of those who joined Habonim, and from those who seemed to be waiting for the sort of thing that Habonim provided. For, from its earliest days, even before it had been completely formulated and placed in the framework which proved so attractive to the youth, there was no restraining those who began to apply the basic ideas with immediate and enduring success.

It was a movement that spread from community to community, first in England and later in South Africa and other English-speaking countries, largely as a result of the devotion of the young

and their innate desire to participate in a new and fresh approach to the age-long struggle for Jewish survival.

WHEN WE WERE formulating the programme for the gedudim, we compiled a list of Jewish personalities throughout the ages until modern times, who by their lives, thoughts and actions had struggled and fought for the values which lie at the foundation of that survival. We called them the "Master-Builders" and everyone joining Habonim was required to be familiar with the achievements of a number of them and know what contribution they had made.

In 1928, soon after the movement's Handbook appeared,

a group of potential members was shown the list, and one of the youngsters exclaimed, "I think that when I grow up I'd like to become a master-builder! Whether or not his ambition has been realized, I do not know. But surely it is a remarkable tribute to any movement designed for Jewish youth, that such a dream should be conjured up in the mind of its young adherents.

Wherever you come from in the English-speaking world you should, as a member of Habonim, have affirmed in one way or another, with conviction and sincerity, the injection of one of the great master-builders. It became our motto, and our declaration of faith in the future: "Al tikra banayich ein

bonayich," we proclaimed at all our ceremonies. "Do not call them your children but your builders."

Our children are indeed our builders! Together we have taken a long step in the fulfilment of our destiny and this is indeed the privilege we have earned as members of the so-called "generation of the desert." The journey, however, has but begun and we and our travelling companions can perceive only too clearly the challenges and obstacles that lie ahead.

This truly is an age for master-builders, who will play their part in the realization of our prayers, hopes and dreams. Fifty years is but a preparation for future achievement. Let us now press on. □

Our story

A VISIT to a Habonim *ve'eda*, where every two years senior members decide future policy, gives the impression that the movement is still a new one, in its formative days.

To listen to vibrant youth hammering out their fundamental beliefs with the intellectual honesty that is a hallmark of the young suggests that Habonim has no tradition and no history, but a most significant potential for the future.

In fact, however, Habonim has been an important part of the Anglo-Jewish community for half a century. Habonim, with its sincere searching for Jewish values, for self-knowledge and pride in its Jewish heritage, took up the problem that is as old as our exile — Jewish survival — and made as its highest ideal a life to be led in the biblical homeland, Eretz Yisrael.

We can look back today at the way the movement developed from the first gedud in the East End of London, and how in the early '30s, spurred on by a small group of idealists and thoughtful young men and women, Habonim set Jewish youth aflame across the country, and grew from a mere handful to a mass movement.

In 1922-23, its loosely defined aims were crystallized into the desire to help rebuild the ancient homeland through personal endeavour.

This was an era of enquiring socialism. It was also the beginning of an era of incredible torment for the Jewish people, when the demand for a country of its own became imperative. And so there came into being the Hachsharot, the training farms where members could prepare themselves for pioneering work in Eretz Yisrael, and evolve a new and better way of life based on mutual help and trust.

IN THE WAR years, as normal life crumbled, Habonim responded promptly and constructively, and despite overwhelming difficulties, opened the Batel Habonim.

Here was a sanctuary for evacuated and lonely children, out of their familiar Jewish background. In the Batim, they suddenly found friends and hospitality in an unrivalled Jewish environment. When the war ended, the former members of Habonim, trained in leadership, were among the first to bring relief to the Jewish survivors in Europe.

The first national camps held by Habonim in 1932 set the pattern

that became increasingly popular. By 1939, over 1,500 campers joined together for the first Jamboree Camp at the little hamlet of Oakley. At camp, in a world within a world, in communion with nature and adding a Jewish educational bias to scouting techniques, the leaders could get together around the embers of the campfire, and find a new sense of purpose and comradeship.

After the war, more ambitious camps, all with a high educational content, gave a meaningful holiday to thousands of boys and girls.

NOW, TOO, came a renewal of Habonim settlement in Eretz Yisrael to emulate the example set by Kfar Blum during World War II. Kfar Hanassi was founded entirely by British Habonim on the stormy Syrian border during the War of Independence. Beit Ha'emek and Amlad followed within a few years, and then after a considerable gap, Mishmar David and Mevo Hama.

In 1961, it was British Habonim that played an important role in the formation of World Habonim, and in 1968 of Lehud Habonim, that have unified and strengthened Jewish youth movements and their work throughout the world.

In England, as the wave of enthusiasm that greeted the establishment of the State of Israel began to assume more sober proportions, Habonim's educational work broadened.

It set up new institutions of its own to help train better and more informed leaders — the Habonim Institute and the Youth Training School at the Eder Farm in Sussex — and became an active participant in the overseas leadership training institute established by the Jewish Agency's Youth Department.

BUT THE REAL contribution of Habonim has been far greater than these highlights. Over the years it has had a continuous formative influence on young Jews. It has supplemented the inadequate, often negligible, Jewish education and made them aware and proud of their heritage. Throughout Israel, on kibbutz, moshav and in town, thousands of "graduates" constitute an important proportion of British immigration, spread throughout agriculture, industry, the professions and public service.

One of the most important aspects of Habonim is its independence of any fixed dogma, either political or religious. It has achieved this without abandoning its inherent respect for Jewish tradition. This independence, accompanying an active Jewish and Zionist consciousness, has placed Habonim in a unique position to influence Jewish youth, and to help stem the tide of increasing assimilation which threatens to overwhelm the Anglo-Jewish community. □

A message from Joe Gilbert

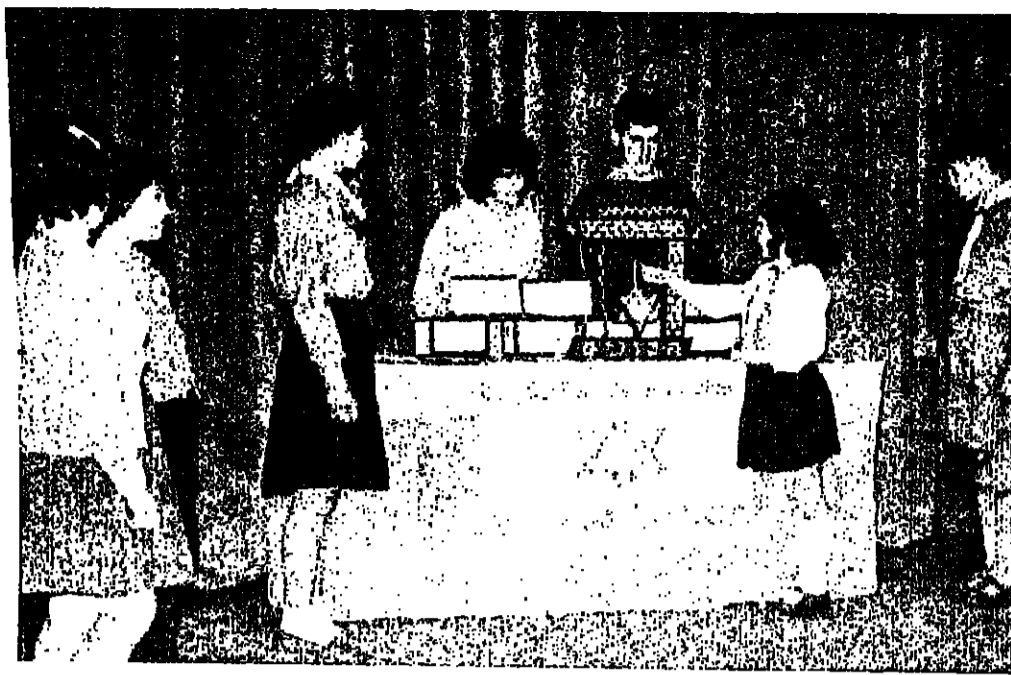
IT GIVES ME particular pleasure to send greetings and congratulations to those responsible for organizing and giving the widest possible publicity to Habonim's Golden Jubilee celebrations.

Having been so closely associated with the movement for nearly 50 years, I am able to testify to the tremendously important role Habonim has played in Anglo-Jewry. Of all the Zionist

youth movements, Habonim ranks highest for having made by far the largest contribution to aliyah — from the early '30s down to the present day.

Our main objective is to continue educating and encouraging as many *havrim* as possible to go to Israel and thus help to participate actively in the peaceful development of the State, which we all have so deeply at heart. *Havrah ve'emait.*

הכרזה מן האצל



The Hachshara: a new member is initiated into the movement.



Habonim dances: it all begins with the hora.



Democracy at work at a national conference.



Marching for independence: a Yom Atma'ut parade.

Habonim Office Calling

The Post's London correspondent, Hyam Corney, talks to Mazkir Noah Morris.

ONE OF THE MOST significant features of this very special year in the history of Habonim is the number of senior members of the British movement who are spending a year in Israel on hachshara. Fifty are there at the moment and the same number is expected to go this year as well. Of those who returned last year, almost all have involved themselves in the movement as leaders. Because of that, membership has gone up and so have the number of activities and the enthusiasm which permeates the movement, from top to bottom. "It seems to me that the prospects for the next few years are very good," says Noah Morris, the Habonim mazkir in Britain.

Morris, aged 23, is coming to the end of the first of his two years as full-time secretary. He studied at Warwick University, where he obtained a first class honours degree in mathematics. When he completes his term of office, he wants to take a teachers' training course in Israel before settling on a kibbutz.

He sees the aims of Habonim in clear terms: "To give a type of informal Jewish education to youngsters and to give them a positive attitude towards

Judaism. We want to make them feel proud of being Jewish, to learn something about it and to feel that it's worth having."

For the younger groups (the nine to 13 age range), this is done "in a light way," via games, quizzes, etc. For the older ones, it becomes a little more serious, with discussions playing a major part. When I visited Noah Morris during Pessah at his London headquarters, he and his colleagues were preparing for a third Seder at which participants would discuss, for example, the similarities between Pharaoh and modern anti-Semites such as the National Front.

A major feature of the Habonim calendar has always been the summer camps. More than half the members, some 800 boys and girls, go off each year to different parts of Britain for a fortnight or more. For the older ones, the destination is Israel, where two of the four or five weeks are spent on one of the Habonim kibbutzim.

RIGHT FROM the start, Habonim has been a national, and not just a London organization. Today, Manchester has three groups, and there are active branches in Leeds, Birmingham, Oxford and Cambridge (run by the local com-

munities, not by the University students) and Glasgow.

London itself has three centres: the Hampstead headquarters in Finchley Road, a rambling and somewhat dilapidated three-storey house; a purpose-built moadon in Southgate; and another in Ilford, which now boasts the largest Jewish community in the country.

Apart from Noah Morris, there are four other full-time workers, but they will probably be reduced to three in all next year because of lack of finance. The movement receives a grant from the Jewish Agency, but this has not kept pace with inflation; and despite enormous help from parents' groups, who raise a great deal of money, Habonim finds that it just can't manage. The maintenance of their centres is perhaps the biggest expense, and a quick look at the Finchley Road moadon is sufficient to make one appreciate that money is tight.

BECAUSE Israel is so central to everything that Habonim does and stands for, shlichim are sent over to Britain for a two-year stint, with the approval and financial help of the Agency. At present there are two-and-a-half of these emissaries here, one in London, one in Manchester, and the

half," who divides his time between Habonim and Poale Zion. The shlichim are always a few years older than the other leaders of the movement ("We're very much a youth movement run by the youth," said Noah), acting more as education officers and "advisers," particularly to those who are contemplating aliya.

I asked him how important the shlichim are. "They're very important," he replied. "They bring an Israeli atmosphere that it would be impossible to capture otherwise. And they keep us in touch with Israel. If we didn't have them, it would change the whole character of Habonim."

More than half the members who spend a year in Israel on hachshara end up by settling there sooner or later, said Noah, and even if they don't, they obviously have a great deal to contribute to the movement when they return, and later on, to the Jewish community as a whole.

He admits that the majority of the members are not religious, but points out that there are many who are strictly Orthodox. And any visitor to one or other of the moadonim need have no qualms about accepting its hospitality: they are all kept as kosher.

he has been known to every generation of the movement, look over as *ba-koach* when its founder, Wellesley Aron, returned to settle in Eretz Yisrael in the early '30s, and has been a guiding spirit ever since. It was Joe who was instrumental in getting David Ben-Gurion to open the Leeds Moadon in the mid-'60s, and it was very appropriate that the new centre opened last year in Ilford should be named Beit Gilbert.

While a jubilee year is naturally a time for looking back, the movement in Britain has its eyes set clearly on the future, and is constantly adapting itself to changing conditions, both in Britain and in Israel. A comparatively new departure here is its cooperation with Bnei Akiva, which had long been a rival, albeit a friendly one. As Noah puts it:

"Habonim is more tolerant today in terms of political and religious attitudes than it used to be. We are more open-minded."

He admits that the majority of the members are not religious, but points out that there are many who are strictly Orthodox. And any visitor to one or other of the moadonim need have no qualms about accepting its hospitality: they are all kept as kosher.

THE ROLE of Habonim in the Jewish community in Great Britain has changed in the 50 years of its existence. The change has been necessary in order to adapt itself to new and generally more difficult challenges — particularly during the '50s and the '60s.

During the years following World War II, Habonim was recognized as the leading Zionist youth movement educating towards self-realization. The boundaries were well defined: anybody who was a member of Habonim was a proclaimed Zionist; anybody outside Habonim or any other Jewish youth movement was probably not a Zionist — certainly not in the practical sense.

Today, the situation is completely different. No longer is Habonim "special" in its Zionist aims. The majority of Jewish youth in Britain who accept their Jewishness are also Zionist, with a relatively high proportion eventually making their homes in Israel. Jewish affairs generally are carried on mainly under what is a Zionist umbrella movement — solidarity with Israel.

IN THESE circumstances, when more moderate organizations appear to cater to Jewish youth, what justification is there for the

HABONIM in Britain continues to be a dynamic and creative movement. In the field of Jewish and Zionist education, it is one of the most innovative, Jewish youth organisations in the country. Indeed, it is unusual for any such organisation to go on coping successfully with changing conditions and needs: it is only too easy to be conservative and to refuse to move with the times, and, like so many, to be left behind and forgotten.

Over the last 10 or 15 years, the movement was confronted with the increasing assimilation in the Anglo-Jewish community. The kids no longer came flooding into the moadonim. A growing number of children had almost no real Jewish awareness and, sadly, many parents didn't care. The sense of identity that held the Jews together was waning, and the greater the prosperity of the community, the harder it became for us to get our message across. There were more distractions, and in order to remain attractive, our activities had to become more sophisticated.

The movement chose to adapt to new conditions, to effect a few minor revolutions in its structure,

Moving with the times

Jon Kasler, of Mishmar David, shows how Habonim has adapted to changing conditions in Britain in recent years.

to do away with some sacred institutions and to replace them with something new. To take a few chances, but above all, to show initiative. Nothing was indispensable but our time-honoured aims: aliya and the inculcation of a sense of history and identity that makes an island of dedicated and active young Zionists in a sea of apathy.

And so it was that Habonim gave up the *hava* the training farm that had always been at the heart of the movement's activities. Young members used to visit the David Eder Farm and be filled with pride and joy by the in-farm for us to get our message across. There were more distractions, and in order to remain attractive, our activities had to become more sophisticated.

Nevertheless, the time had come to face the fact that Israel was just a few hours away; and anyhow, what was the sense of do-

ing hachshara in England when that same time could be spent training in Israel?

AT THE beginning of the '70s, therefore, Habonim adopted the *Shnat Hachshara* programme. Usually between high school and further studies, members would come to spend almost a year on a kibbutz, so that a later decision on aliya would not be a step into the unknown, and would thus be more likely to meet with success. By and large this expectation has been fulfilled.

The other advantages of the course are that each year a group of sun-tanned, enthusiastic madrichim return to the movement to play a major role in its running and organisation. They go back to England with a sense of purpose, knowing what they are talking about, and treasuring what they have learned, both practically and spiritually, during

their months in Israel, generally on Kibbutz Beit Ha'emek. The experience is invaluable, whether they are going to use it only to further their work for the movement in England or whether they are eventually to come here to settle.

The scheme has gradually expanded, and today a large percentage of each hachshara group spends part of their year in the centre for training madrichim in Jerusalem. Their studies add breadth to their experience and enable them to contribute a great deal more to Habonim when they return to England.

PERHAPS IT was the switch to *Shnat Hachshara* that set off other major changes in the style of education. Each returning group wanted to add something new and original to the movement, and even though it was sometimes difficult to translate this desire into

immediate reality, the re-emergence of a solidly based Zionism put new life into Habonim. It had been going through a difficult period in the '60s, but there were now members available who could stimulate the younger ones with their first-hand knowledge of Israel, and give them a deeper insight into the modern Jewish state.

Methods needed to become more sophisticated, and they did. Remarkably imaginative programmes were evolved for seminars and summer and winter camps that integrated progressive educational methods with the youth movement traditions that will always be a vital part of Habonim.

Cherishing our traditions has not stopped us moving with the times, as we must do if we are to continue to serve Israel and the Jewish people.

We are only too aware that the problems ahead are formidable. Dealing with so many Jewish children with almost no Jewish education is a daunting and often frustrating task. But we go doggedly on, and are rewarded by seeing, at Mevo Hama and Mishmar David, that after half a century, Habonim is still making a worthy contribution to aliya. □

For the communal good

Mike Landes indicates the importance of Habonim in the Anglo-Jewish community today.



Talking it over: madrichim plan future programmes.



Habonim sings: a performance by one of the movement's many choirs.



Every meeting starts with the traditional assembly, the *Mitzvah*.

هكذا من الأصل

FIFTY YEARS ON

STILL IDEALISTIC, still engaged in heated all-night discussions about Israel's and our people's problems, and what Jewish youth should do about them — the members of Habonim have not changed all that much over the years. After half a century, Habonim is a Zionist youth movement with a successful past; but more important, it is relevant today. Many of the activities have changed to prevent the movement from becoming peripheral to the needs of Jewish youth. But the values remain the same.

Most youth groups are run by adults. In Habonim, the watchword is: run your own life. Habonim is led and run by the members themselves, which is what being a youth movement really means. No one tells them what to do. The whole organization — youth centres, offices, camps, seminars — is conducted in a democratic fashion by the members themselves.

Concern for the future of the Jewish people does not begin and end with sitting around and talking. Discussion must lead to action — whether that is making assimilated youngsters aware of their Jewish identity, fighting the resurgence of Fascism in Britain, demonstrating on behalf of the rights of Jews in all parts of the world, or going on aliya to kibbutz or town.

Confronting young Jewish people — children and adolescents, working youth and university students — with the problems of their community, their people and their land, informing them of their history and traditions, encouraging the translation of this awareness into a meaningful life in the future — all this is not easy. How is the challenge met?

HABONIM is organized in many parts of the country around youth centres — Habonim *batim* as they are called. Such centres exist in nearly all the major cities of Great Britain that have large Jewish communities. All movement activities in each of these areas are carried on in and around these *batim*.

These activities embrace young people from the age of nine to 18-plus. Each age group has its independent organization and level of educational activity. The youngest — age nine-12 — call themselves *amolim* and are organized in *godolim*. Then come the *notrim* (age 12-14), organized into groups called *troatim*. *Hotim* are youngsters between 14 and 18, and their groups are called *plugot*. Young teenagers (15-16) call themselves *konotim*, and those over 18, *ma'apitim*; their unit of organization is called the *havura*.

Each age level has its own educational programme, based on material and handbooks issued by the central office in London. The leaders of the younger groups are mobilized from among the older groups. The leaders of the older groups are generally madrichim trained by the movement at national seminars or in Israel.

The youngster who comes to Habonim at the age of nine is quickly absorbed into a group with other children of his age, where he learns to appreciate his Jewishness and to be proud of it. He absorbs Bible stories by performing in plays, covering the walls with colourful pictures of Jewish subjects and by playing

HOW THE MOVEMENT WORKS AND PLAYS

games. He discovers that dancing Israeli dances and singing Israeli songs is fun. The Jewish festivals come alive for him when his group goes into the country to plant a sapling on Tu B'Shvat, or when he parades as a *hamantasche* at the Purim fancy-dress party in the moorland. And when he or she becomes a fully-fledged member of Habonim by passing initiation tests, he proudly adds his badge to the blue movement shirt.

WITH OUR TWO intermediate age groups, the 12½-14½-year-olds, and the 14½-16½-year-olds, we set out to develop those values that are fundamental to Habonim. It is within these groups that a strong comradeship evolves; and they learn to be self-reliant, to take responsibility for their group, to use their initiative in rambles, weekend camps, surveys, preparing for their meetings. In addition, they develop their knowledge of Judaism, different Jewish communities, life in Israel, and the Hebrew language.

Hebrew is, of course, given a prominent place. The terminology, the very conversation of the movement, is peppered with Hebrew words and expressions that take on a living meaning for the members from their first day. The sound of Hebrew — modern Hebrew — is part and parcel of the daily life of Habonim members even before they begin formal lessons in the language. For the revival of Hebrew and the revival of our people's independent existence in its own land are central themes of the movement's educational work.

A YOUTH MOVEMENT is much more than a club, a disco or a twice-yearly rave-up. Every week, and sometimes more than once a week, Habonim members meet their friends and make new ones, in their own centres, and also in rooms, halls and homes throughout Britain. They meet regularly to talk, listen, discuss, go out, stay in. They are often very serious, talking about Jewishness, Israel, Zionism, halutzut, social and political issues — because these are the things they think are important. But just being together, doing youth work, creating a unique youth culture, generates a distinctive kind of humour and plenty of fun, produces a Habonim "type," emotionally and intellectually orientated towards his people and towards Israel.

Our senior members also meet in their own weekly groups, for programmes of an educational nature, but they also contribute in many ways to the running of the movement. Here you can see haverim, some still at school, some working, some at college and university, who give back the knowledge they have gained by becoming madrichim, leaders of youth groups.

A vital part of Habonim's activities is the *se'uda*, the national conference that takes place every winter. Here senior members (anyone over 18) meet together to thrash out issues and problems. This is more than just a conference — it is a grand get-together of that section of the movement most directly concerned with the relationship of the movement to British and world

Jewry and Israel. Here, at a period in life when vital decisions tend to be crystallized, the future of many a member of Habonim has been determined.

THE GREAT OUTDOORS has constituted a prominent aspect of Habonim activities since the earliest days of its inception as a Jewish scouting movement. Weekend country hikes and camping are excellent preparation for Habonim's summer programmes which, year in, year out, bring together masses of Jewish youngsters in a variety of camping experiences that embrace all ages.

For the younger age groups there are camps in various parts of the British Isles; the middle and older age groups can also choose to go further afield, to the Continent or — greatest highlight of all — to spend an unforgettable five weeks at the Habonim Israel camp.

The camps are not only enjoyable in themselves; they are occasions for forwarding the educational objectives of the movement. Jewish and Israeli themes are integrated into practical scouting activities to create an atmosphere of pioneering and cooperation unique to Habonim.

For the graduates of Habonim, from the oldest to the most recent, their most vivid memories of the movement are bound up with the camps, where the movement's special character attains its most intensive expression.

WE LEARN a lot in Habonim — from how to make potato latkes for a Hanukka party to organizing

a seminar for 160 people on modern Jewish history; from how to convert a cellar into a meeting place, to appreciating the beauty of the countryside.

Like anything else that is well-established, we have our traditions. With us, a Friday night is celebrated not only with the lighting of the candles, *kiddush* and a Sabbath meal, followed by *zimrot*, but also with our own *Oneg Shabbat* — perhaps a dramatic presentation, ending up with a rousing *shir* (sing-song) and Israeli dancing.

Each festival, too, has acquired its own Habonim tradition. Our now-famous third Seder with our own Haggada, is a prime example of how we fuse ancient liturgy and customs with modern themes inspired by Israel today and with original contributions of our own.

Our normal weekly activities include drama and photography groups, Israeli dancing, choirs, Hebrew lessons, study groups, and of course, the youth leadership groups.

Because we are self-perpetuating, we draw on our own resources for madrichim. These need to know a great deal, not only in the field of Jewish knowledge, but also how to organize balanced programmes and activities, how to read maps and make models, how to conjure up a game or a team competition at the drop of a hat. They must have an endless supply of ideas, patience and enthusiasm. And above all, they must be able to inspire trust. Difficult demands, and in order to ensure that the madrichim can fulfill them, we organize national seminars where they can benefit from training and exchanging ideas with counterparts from all over the country.

OUR ACTIVITIES are by no means limited to Britain. Over the years, a strong and fruitful connection has been established with Israel. Every year, some 60 Habonim school-leavers spend a year in Israel, on the Habonim *Shnat haachshara* scheme. This was devised some eight years ago so that members could get to know the modern reality of Israel and the kibbutz. They study, work and travel, to return home with knowledge and experiences of Israel that are invaluable in helping to keep the movement up-to-date.

As part of the "Year in Israel" scheme, some members spend five months at the Zionist Organization's Institute for Youth Leaders in Jerusalem. And the contact with Habonim graduates who have settled in Israel, in kibbutz, moshav and town, establishes a living link between the work of the movement in Britain and its realization in Israel.

Habonim is not conservative — new leadership brings new ideas, and the youthfulness of the movement's leadership at all times guarantees that it will never mark time, that it will always be experimenting, searching out new ways.

At this point in its history, it looks back with respect to those who founded it, and gave it its original vision, with pride in the achievements of 50 years. It looks forward, too, to the next 50 years, with confidence and an undiminished appetite for new tasks and fresh challenges. □

Morasha Ben-Ari

OUR FINEST HOURS

Digging for Zion

Moggy Margalit, of Kfar Blum, describes how Habonim combined vital war work in England with training for a kibbutz life.

AGRICULTURAL training was started by the Hehalutz movement in England in 1935, when two Jewish farmers accepted its members for training. But it was not until the spring of 1938 that the Zionist Federation acquired a 77-acre farm at Harrietsham, in Kent (the first David Eder farm). An instructor was found, and the agricultural training of prospective halutzim started in earnest.

By the outbreak of World War II, the majority of the people at the David Eder Farm were from Habonim. War immediately disrupted the work of the movement; most of the senior male members were called up to the armed forces and the children under 14, who constituted the main part of the movement, were evacuated from the large towns.

With the beginning of the bombing of London in the autumn of 1940, a scheme was devised by the London office of the movement, which at that time consisted of two girls and a shallah, the late Baruch Tal, who had arrived in England in August 1939 and was to stay with Habonim during all the war years. This was to provide agricultural training for those youngsters who had been left behind in the large cities. A group of 40 to 50 of these young members, aged from 14 to 18 was settled on a large farm in Lincolnshire. They came from London, Manchester, Liverpool and Glasgow.

The farm produced wheat and potatoes. The work was extremely hard and the living conditions primitive and poor. The health of the young people very soon began to deteriorate, and it was clear that alternative arrangements would have to be made.

I was living at the David Eder Farm at the time, and was approached by the London office to help with what had become a very difficult problem. I contacted the Ministry of Agriculture, which provided me with a list of places that might possibly be able to absorb so many workers. After

visiting a number of them, I chose one which afforded a switch-over in the shortest possible time. This was a farm of 2,000 acres, owned by the famous jam-making firm of Chivers in the Fen country, not far from Ely.

They had on their land a compound of wooden huts which had been built for prisoners of war in 1918. Though this was not ideal, it did give us the possibility of shifting the group within a fortnight. Double bunks were fitted up in two of the huts — one for boys and one for girls — and another hut was fitted up as a dining-room and kitchen. So the group moved from Lincoln to Sedge Fen.

The farm was in the process of changing over from growing fruit to cultivating wheat, potatoes and a variety of vegetables. The work was mostly piecework: each one was paid according to the amount of work done. It became a point of honour with our group not to earn less than the local (and, of course, much more experienced) farm workers. Despite the cold, the simple food and the hard conditions, morale was very high.

THE MOST difficult problem was the housekeeping. At 15 and 16, the girls had virtually no experience of cooking or housekeeping, let alone for such large numbers. Dinner was invariably late, and very often something unrecognizably burnt to a cinder!

On the day our laundress announced that for a week there would be "for each boy one sock and one pant," I felt that a crisis



"Dig for Victory" was the slogan of Britain's wartime agricultural effort. In recognition of Habonim's contribution, Her Majesty Queen Mary paid an official visit to one of our farms. Here she is with Moggy Margalit.

had been reached, and went off to the David Eder Farm to beg for help. There, the haverim were older and the girls had become used to running a household for a large number of people.

I asked for two of the older girls to come to help with the cooking, the laundry and the housework. After much discussion, it was

agreed that Sonia (now my wife) could come to Sedge Fen. This decision was in its way quite a sacrifice, for she was running the cowshed at the time. The problem of the second girl was solved by Tamar (Mrs. Teddy) Kollek, who happened to be visiting the David Eder Farm and volunteered to come up to Sedge Fen for some weeks.

With these difficulties out of the way, we were still left with the problem of accommodation. We had just been through a harsh winter in the Fens, with an east wind blowing and everything freezing. It was a common sight to see trails of blood left in the snow by people working at picking Brussels sprouts. The leaves would be covered with a thin film of ice, and as we removed the leaves to get at the sprouts, the ice would cut our hands.

Chivers' promise to build suitable housing before the next winter could not be fulfilled because of the acute shortage of building material and labour. I went off again to the Ministry of Agriculture, which appreciated the problem right away. Again I was given a list of places to visit; finally we agreed to a suggestion of the Wiltshire War Agricultural Committee for us to take over a house on the edge of Malmesbury Common, which had never been worked within living memory, and which they wanted to put to the plough.

ABOUT SEVEN miles from Sedge Fen lived a small group of

Habonim composed of children from Germany who had come to England during the years just before the war, and had been adopted by families in various parts of the country. Twelve of them were now learning agriculture at the farm of Lady Eve Balfour. When we made the move to Wiltshire in 1941, they joined us, and together we settled down at a house called Gorsey Leaze.

The group was divided into two: half worked for the farmers around Malmesbury Common; the other half worked on the reclamation of the common itself and an additional 160 acres of rough land attached to the house. The land was covered with scrub growth and badly drained; the first year was spent mainly in clearing the ground and digging drainage ditches; thereafter there was normal farming.

Within the *hevra* there was a rich social and cultural life, including a choir and a drama group which added colour to our existence. The latter's performance of "Pygmalion" was unforgettable. With the help of Bristol University, a series of lectures was arranged each winter and the name of our lecturer, Sarah Davies, remains engraved on the hearts of many a haver now in Israel.

It was at Gorsey Leaze that we initiated and developed the "zig," those short, humorous sketches parodying current events. One that I shall never forget was on Pearl Harbour. The tradition of the zig has been carried on at Kfar Hanassi, and is an intrinsic part of the programme at every *stmcha*.

The group also participated in many activities of the local town of Malmesbury. It founded a branch of the Agricultural Workers' Union, and we were also represented on the Trades Council of Chippenham. All the boys belonged to the local Home Guard and participated in its weekly training activities. Gorsey Leaze (Continued on page 16)

The continental contribution

Nechemia Markowitz was one of the children rescued from the Nazis whose future was determined by one of Habonim's unique wartime operations.



A new generation at Newport-Pagnell.

HAVING LEFT Germany with a children's transport to England in the wake of the *Kristallnacht* of the end of 1938, I was living in a hostel in East London when war broke out. Along with other children, I was evacuated to Chesham in Essex, where a non-Jewish family looked after me until I left for the youth hachshara at Bydown in North Devon, in October 1940.

At Bydown, youth aliya groups belonging to different movements that had existed on the continent — Netzach, Habonim, Maccabi, Hatzira, Hashomer Hatzira — were living side by side. But Bydown was eventually dissolved and most of its population was distributed to new hachshara centres in different parts of the country. I myself joined a small group at Newport-Pagnell, near Exeter in South Devon, in February 1942, this

group, together with others, established the hachshara centre of Newport-Pagnell in Buckinghamshire. In that same year, the remnants of the continental movements, with the exception of Hashomer Hatzira, united, and formed Mishmar Habonim on a platform which had aliya and life on the kibbutz as its goal.

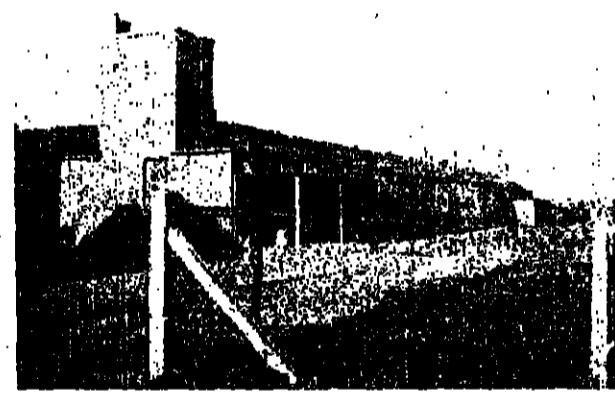
The British Habonim movement, with its parent hachshara at the David Eder Farm, was at that time also running two other hachshara centres: Gorsey Leaze and Shmaryahu (Latton) in Wiltshire. Continental haverim were to be found at the two latter, at the David Eder Farm, was at a restricted area, where "enemy aliens" were not allowed. The continentals at Gorsey and Shmaryahu mingled easily with the English haverim and were part of the Habonim movement.

In the towns, Mishmar Habonim existed independently from British Habonim until the logical step of uniting the two was taken in 1943. As a result, madrichim from continental hachsharot began working in the movement. Newport-Pagnell, for instance, supplied madrichim to nearby Bedford and Northampton, and youngsters from these towns soon began visiting our hachshara.

GERMAN WAS the predominant language, though by the time of the merger everyone at the three hachsharot had, of course, learnt English reasonably well. But by way of least resistance, German continued to be spoken. This, ironically, has its parallel to this day in our kibbutzim where ideology and knowledge of Hebrew notwithstanding — English is still the *lingua franca*.

Newport-Pagnell was unimpaired among the hachsharot, inasmuch as four children were born and it was decided to set up a children's house. For this purpose, we were sent a British-born trained nurse, the first English havera to breach the solid wall of continentals. Soon afterwards, *kibbutz galyot*, English style became the watchword, and Newport prepared to accept English haverim. We decided that in order to facilitate their absorption, English must henceforth be spoken.

THE PROCESS of *kibbutz galyot* was accelerated after the end of the war, when the movement was allocated a number of immigration certificates to Palestine. Newport-Pagnell received 11 of these. In order to maintain the hachshara, whose members were



The WABO hostel was one of our homes.

employed by the War Agricultural Executive Committee, (WAEC) which insisted on a certain minimum, the movement decided to send English haverim to Newport on a bigger scale. It was only then that the fusion of the continental with the English movement became a fully accomplished fact. The process continued in 1946, when the second group of haverim — myself among them — went on aliya. Aliya was at that time a lengthy business, since it involved periods of work in France and later an enforced stay in Cyprus, where the ties originally forged in England became even closer. Some members of the — now truly — united movement joined existing kibbutzim, notably Kfar Blum, Gal Ed and Ma'ayan Zvi, while others founded Kfar Hanassi and, later, Beit Ha'emek. □

"ITON HABONIM" of December 1944 carried a terse announcement regretting the closing of the "second hostel, thus leaving one solitary bayit open because of the resumption of bombing on London."

No other enterprise, save perhaps summer camps, so transformed the movement as did the bathim. No other single project played so important a part in its history. Little did anyone realize the far-reaching effects of this brilliant idea of the late Baruch Tal (Rosenthal), Habonim's wartime shaliah. Conceived at the height of the evacuation of London's schoolchildren, the plan saved British Habonim from almost total eclipse after a decade of existence.

How was this achieved with most of the movement's young men in the forces? Where did the money come from to maintain the hostels and provide all the needs of 120 youngsters and a score of staff? Where were the trained counsellors to be found, to provide occupation for all those hours of free time, weekends and holidays? Those are some of the questions that, in retrospect, may haunt us today. As though the responsibility for three hostels was a minor challenge, a fourth was opened in Ascot, not far from Windsor Castle, and this increased the problems. But in true Habonim tradition, nothing was impossible, even in the midst of wartime England. Here, then, is an attempt to recall the story of one of Habonim's finest hours.

The Devonshire Hostels

Asher Tarmon and Shimon Levy recall the evacuation project that gave London Jewish children a safe and happy wartime life in the West Country.



Secure from the bombs — and looking towards the future.

as it was, principles such as kashrut were not compromised. realized we'd been had: it was dated April 1.

THE YOUNGER children went to the local junior schools for their secular education. In that part of South Devon, it seemed to us that nobody had ever seen a Jew before. The popular belief among the Dawlish kids was that Jews had horns growing out of their heads, and it took them time to get used to the idea that we bore no resemblance to the Devil.

They considered us objects of derision, and one day the inevitable happened. On our way to school, we were met by a barrage of stones thrown by the local kids. We formed ourselves into a gang and counter-attacked, and a regular street-fight followed.

Then came the familiar sequel. One of the local boys challenged one of ours to a fight in the school playground, one morning before lessons began. As was customary, scores of kids crowded round the two contestants, vocal encouragement being given to each by his respective supporters. While the fight was warming up, along came one of the teachers, Mr. Thompson.

There was a sudden hush, followed by the beginning of a shamed-faced despatch, everyone apparently believing there'd be hell to pay for such rowdy behaviour. But the unbelievable happened. Mr. Thompson saw at a glance who was fighting whom, raised his arm, and cried "Up the Maccabees!"

Is there any need to say who won the fight?

ANYONE from Eretz Yisrael eventually found his or her way to the hostels. They were always happy in an atmosphere that reminded them so much of home; and the hostels, on their part, benefited from meeting personalities drawn to these extraordinary Jewish outposts. At such times full "educational" use was made of a visitor, though there were occasions when someone over-addicted to boring speech-making would find a frog in his bed as a mark of negative appreciation.

The actress Tamar Samonov arrived, was enraptured, and stayed to produce some sketches in Hebrew. In her repertoire was a mimed version of the story of Ma'ale Hahamisha. The song was rendered in the background by the choir, while a group of youngsters reproduced in silence the action of the halutzim.

Tamar drove her charges hard to acquire the effect and the expression she sought. In her zeal, she forgot that she was dealing with youth who had never lived in nor ever seen the Land. Tempers flared and the tension was high and it was only when the first performance was given that she realized where she was. At the sight of these very young English schoolchildren portraying so effectively the tragic event as if they had lived it, she broke down and wept unashamedly, and hugged each and every one with heartfelt emotion.

THE FOUR-PART choir was a treasured activity. Liturgical, folk and classical pieces were sung, not only for services, ceremonies and performances but for sheer enjoyment. Many of the songs that spread through the entire movement emanated from the hostels.

Connections with the local non-Jewish population inevitably led to curiosity and the choir was invited to perform a programme of Jewish music in the church. It was a fascinating experience for the hostel kids to find themselves regarded with esteem, and this was increased several-fold when the prestigious and distant BBC asked the choir to record Hanukka songs for broadcast.

Baruch, who served on a committee that met at the House of Lords, had surreptitiously helped himself there to some of its embossed writing paper. Having acquired an English sense of humour, he planned one of the best practical jokes ever perpetrated in the movement. It was a perfectly typed letter that arrived one day from no less than Sir Arthur Bliss, Master of the King's Musik, announcing an inter-faith thanksgiving service at Westminster Abbey to commemorate Montgomery's victory in North Africa and inviting the hostels' choir to participate and represent the Jewish community in the British Isles!

This threw everyone into a frenzy of excitement never again achieved by any single event. At the height of the planning and preparations, it was decided to telephone Joe Gilbert to discuss the question of the cost of taking the choir to London. At the other end of the line, all that could be heard was a spluttering, furious outburst by Joe, seriously questioning our mental stability. To our consternation, no one had ever heard of such a national occasion! It was only when, as instructed, we examined the letter very, very carefully that we

NO ATTEMPT to recall memories after 40 years can really do justice to the history of the bathim. It is almost impossible to describe in terms of today's adventures, the trials and tribulations, experiments and thrills, of working and playing life's game under the special circumstances that existed then. It was probably the richest four years of Habonim work ever accomplished. Those bathim from the hostels who came to live in Israel did so as a direct result of their stay; many others came because of the influence hostel graduates had on them.

It was the most positive indoctrination — to Eretz Yisrael, to Judaism, to Hebrew, to sharing — that could have ever been conceived. And it helped the young movement to continue through World War II and revive its manpower resources, depleted by the call-up. Above all was a deep feeling of pride that it was Habonim that first solved the problem of evacuating Jewish boys and girls and saving them from assimilation.

This historic act served to bring into sharp focus the readiness of movement personnel to answer a call to drop all, leave home and family, and work in the hostels as a movement assignment. This clear-cut adoption of the principle of evacuating Jewish boys and girls and saving them from assimilation.

Finally, there could be no finer tribute to the great and legendary genius of Baruch Tal, who as our shaliah always astonished us with his projects and proposals. The hostels were his idea and one of the most important of the many contributions he made to the Habonim. Until his recent death, he never ceased citing the bathim story as an example of what must be undertaken to meet the challenges of the assimilatory trends that are eroding the Jewish people in the Western world.

Now it can be told

David Naveh, of Kfar Blum, discloses the part played by Habonim immediately after World War II in bringing 'illegal' immigrants to this country.

AT THE BEGINNING of 1946, when it became clear that the British government would not allow free immigration to Palestine, it was decided to organize "illegal" immigration (Aliya Bet) from England, and small groups were formed from the Habonim training farms. Most of the people on these farms had been there throughout the war and were awaiting the first opportunity to emigrate to Palestine. They were obvious recruits to help with the tremendous job organized by the Hagana in Europe for the transfer of the masses of refugees to Eretz Yisrael.

In the first week of June 1946 the groups began leaving England. The instructions were: "Get to Paris on your own initiative, to such-and-such a place, and there you will be met." And that's how it worked. Everyone was met and taken to an *Alye de Nuit des Juives* — a Jewish night shelter — in the heart of Montmartre. There we were told we should have to wait until a ship was available to take us to Palestine.

We stayed in Paris for three weeks, spending most of the time on an improvised study programme, which included learning Hebrew and hearing lectures on life in Eretz Yisrael. In due course we travelled down to Marseilles and were distributed among the various refugee camps that had been set up along the French coast. It was here that Habonim set the pattern of helping the refugees to make themselves self-sufficient and to run their own lives independently within the camp framework.

We were in this camp for almost a month, and on July 29 we embarked on a 850-ton fishing boat together with 700 refugees. By now the British had set up a tight blockade of the coast of Palestine, and most of the refugee ships that tried to break it were caught and the refugees transferred to the large internment camp at Atili. Our ship — by now renamed Yagur, after the kibbutz whose arms had been confiscated on that infamous "Black Saturday" (June 29) when the British arrested the leaders of the Yishuv and interned them in Latrun — was intercepted off the coast of Cyprus on August 11 by a British L-boat, boarded and towed to Haifa.

WE ALL THOUGHT that we would be sent to Atili, but the British decided otherwise. During the first week of August, the British government had decided that in future all refugees would be sent to Cyprus, where internment camps were being prepared.

We were all transferred from the Yagur to the British ship *Empire Rival*, which put out to sea the next day, for a destination unknown to us. With the aid of a compass we had managed to smuggle aboard, we estimated that we were heading somewhere in the direction of Cyprus. On August 16, the first Habonim group disembarked at Famagusta and was taken to the first internment camp established on the island.

Camp 55 consisted of tents, with units for kitchens and stores. Our camping experience helped us to settle down fairly quickly. The British Army in Cyprus knew nothing about running refugee camps and it was pretty clear on our first day that something would have to be done about it.

During our stay in France, we worked with some of the sabra boys from the Palmah, who together with us assumed positions of responsibility in the various transit camps around



A ship like this brought the first Habonim "illegals" to Cyprus. (Below) Internees demonstrate at the camp gates.

Marseilles. Some of these Palmahniks had come with us to Cyprus. We went to the C.O., and suggested that we should take over the running of the camp, and he agreed that we should do so. The males among us were sworn in to Hagana and given our first job, which was to bury a huge transmitter which had somehow been smuggled into the camp. The next day most of the

members were given various jobs to do, and the group settled down to a routine which continued until our last day in Cyprus. We supplied interpreters for the major in command of Camp 55; the camp's chief cook; nurses in the clinic which the late Dr. Shiba had been sent from Palestine to set up; kindergarten teachers and cooks in the youth village that was set up within the camp; and per-

sonnel for various administrative jobs. The system worked very well and established a precedent for the running of the other camps on Cyprus, which at one period were housing 30,000 "illegal" immigrants.

OUR ROUTINE was work during the day, and at night, Hebrew lessons and discussions on topical subjects. Each group within the

camp had its own little compound of tents and we soon became known among the inmates as the "Mad Englishmen" who had left a free country to try to get to Palestine illegally.

We, of course, did not suffer so much from being interned as those who had been in the concentration camps in Europe. For them it was a traumatic experience to be once more in a camp surrounded by barbed wire, with watchtowers manned by soldiers with guns. I think we even felt a slight sympathy for the British soldiers who had this unaccustomed job of looking after civilians in a concentration camp (which was what most of the inmates called it) because of Ernest Bevin's policy.

We soon became experts in what was known as "managing." Our interpreter used to bring us the "Cyprus Mail" and any other English newspapers that were left lying around in the commandant's office. The girls who occasionally worked in the NAAFI canteen used to return a lot faster than when they went on duty, but resumed their normal size upon divesting themselves of cottons, toothpaste, books, and other items they had "managed." It was the books that were most appreciated because we suffered badly from the lack of reading matter.

One of the jobs in which we were in our element was preparing posters and banners in English for a mass demonstration that was organized on the day that a group of journalists was allowed to visit the camp. We were in the front line, with our banners, marching to the camp gate when the gate was broken down by the sheer weight of numbers. The soldiers fired into the air to disperse the crowds and we suddenly found ourselves alone outside the wire. Everyone else seemed to have disappeared after the first shots. We returned to the camp, because there was nowhere else to go.

Pictures of this demonstration appeared in the "London Illustrated News," including one showing our group sitting behind a poster which read: "Labour Government, Aren't You Ashamed?"

IN NOVEMBER 1946, the British government agreed to allow 1,500 Cyprus refugees to enter Palestine each month on a first-in-first-out basis, starting from December. And so our group began preparations for leaving.

It was now that we almost revealed ourselves to the authorities as an English group — something that, for obvious reasons, we had been at pains to conceal; we always conversed in German, Yiddish, French, and pretended that even if we understood English, we couldn't really speak it. But when we had to appear before the British officials who had been sent to screen camp inmates before giving them an immigration certificate, things became very tricky. We were questioned about where we were born, where we had been during the war and immediately after it, and so on. Whatever each one of us said, it must have been fairly obvious where we came from. But they must have decided to turn a deaf ear, because we all received certificates.

On December 10, 1946, we left Cyprus on the Ocean Vigour and reached Haifa the following day. From Haifa we were taken by bus to an absorption camp in Kiryat Shmuel, and on December 15 left there for Kfar Blum. Our aliya had taken just over six months from the day we left England.

הכזאן האל



The first "home" at Kfar Blum.



Fishing — one of the earliest branches of the kibbutz.

Habonim in the Kibbutz

KFAR BLUM

SITUATED in the once malaria-infested Huleh Valley, Kfar Blum was the first kibbutz to be established by halutzim from England. The original settlers, graduates of British Habonim and Hehalutz movements, left for Palestine in August 1938. After a preliminary period of hachshara at Kvutzat Kinneret, the group, strengthened by additional halutzim from England, joined forces with a group from the Baltic countries, established temporarily at Kibbutz Afikim, to form the Anglo-Baltic garin in 1938.

One of the English olim described his first encounter with the reality of Eretz Yisrael at that time in these words:

"We arrived at the height of the Arab disturbances. On the first evening we experienced what it was to be under fire, and we slept in our clothes in the defence dug-outs..."

Owing to lack of land and funds, the Jewish Agency was not able to settle the kibbutz, and the group left Afikim in November 1938 for Binyamina, where it began its independent economic existence as hired labourers while awaiting its turn for settlement.

The wait dragged on for five years, during which time halutzim from Europe and from the Habonim movements in South Africa and America swelled the ranks.

Conditions in Binyamina were difficult: everyone except the children lived in tents. Unemployment and the struggle for the right of Jews to work on Jewish farms was bitter. As a result of this struggle, active members were arrested and imprisoned, and were "exiled" by the mandatory authorities to Metulla.

These exiles were joined by a small group of haverim from Binyamina and, together, they farmed land hired from the local farmers and operated a hotel—"Sholeg Halevanon." A foothold was thus gained in the almost deserted and sparsely populated Upper Galilee. Haverim began to dream of establishing an outpost of Jewish settlement in the heart of the malarial swamp which was the Huleh Valley.

In 1942, the first group set up its tents on the hill at Naama in the Valley. Without a budget and without land, 30 young men and women began to work and watch, inspired by a hope and a vision—the transformation of this desolate spot into a flourishing and permanent settlement.

A new and harsh period began. A young garin, divided into three separate groups — one in Binyamina, another in Metulla

and a third at Naama; young families with small children living separately for months on end; primitive conditions — no road, no electricity, but a great deal of malaria.

There was hardly a time during these pioneering days when there was not at least 50 per cent of the group lying sick with malaria or slowly recovering from an attack. There was not a haver who had not been struck down by the dread mosquito, once if not several times.

An article in *Ahshava*, the journal of Kupat Holim, recorded: "Not far from Hulloi — another venture at settlement on virgin soil — near Naama. A settlement sprouted there, without the knowledge of the national institutions, lacking medical aid or care. A settlement in the heart of the swamp, without even the most primitive arrangements for protection against malaria. Ex-

amples of halutzim like this are dear to us, and a blessing for our movement. But we have a duty to guide these young people, lest they waste the health and strength that are so necessary for the fulfilment of their mission."

AT LAST, land was granted by the Keren Kayemeth, and the settlement was officially authorized by the Jewish Agency. The cornerstone of the kibbutz was laid on the banks of the river Jordan, and by 1944 sufficient houses were built to enable all haverim with their families to come from Binyamina to their new and permanent home.

During this nascent period, the members of Habonim in Kfar Blum (as the kibbutz was named after the French-Jewish socialist leader, Léon Blum), had not forgotten their comrades in the movement "at home."

They initiated the establishment of Habonim's Lishkat Hakesher, which maintained contacts, by letter and by publications, with the movement, and with hundreds of individual haverim dispersed all over the world, in the Allied forces, in the batim and hachsharot.

With the end of World War I a new wave of Aliya found its way to Kfar Blum. Some came as reinforcements to the kibbutz; others formed the nucleus of a new garin, destined to settle the second Habonim kibbutz, Kfar Hanassi. Indeed, Kfar Blum became teacher and guide to several garinim: that of the Thua Hameuhedet, now at Tsora; the South African one at Moshav Habonim; the English one now established at Beit Ha'emek; and that of the Scout movement now settled at Gonen.

The Lishkat Hakesher gave

birth to that union of the Habonim movements in the English-speaking world which finally found its organisational framework in World Habonim. Shilhim from Kfar Blum took the message of Israel and of the newborn State to the movements in England, the U.S., Canada and South Africa.

TODAY WE ARE a flourishing settlement, one of the larger kibbutzim in the country. Our population numbers some 700, of whom close to 400 are members, half of them children of the founders.

This second generation is now taking an energetic part in the running of the kibbutz. Some 160 children constitute the beginning of a third generation.

We are still mainly farmers, growing cotton, field crops and apples on some 4,500 dunams, in addition to a growing poultry branch, and carp ponds. We have a factory producing a variety of electric panel control boards, and a very popular guest-house.

The initiative of the kibbutz has resulted in the establishment and development within its bounds of a regional high school, whose pupils come from kibbutzim, moshavim and moshavot all over the Huleh Valley. We also have the beginnings of a regional primary school.

We are proud to feel that many graduates of Habonim who "made" aliya struck their first roots in this country in Kfar Blum. One can meet them today up and down the country — farmers, teachers, administrators, professionals, businessmen and women, whose fondest memories of their first years in this country are bound up with Kfar Blum, and first concrete embodiment in Eretz Yisrael of the movement's ideals and aspirations. □



The first permanent houses in the settlement.

KFAR HANASSI

THE JEWISH STATE had come into being, the War of Independence had reached its first climax, when on July 29, 1948, during the first cease-fire, more than 100 idealists travelled on carts, ponies and tractors to a spot some 6 km. east of Mahanayim to set up a new kibbutz — Habonim-Mansura. Drunk with the romance of songs about Galilee, they were determined that only there could they, Garin Aleph of British Habonim, set up a kibbutz. No one told them that of all the places in Galilee, Mansura el-Kheit, an abandoned Arab village, was distinguished by its poor soil, its lack of water and its inaccessibility.

It wouldn't have mattered if they had been so informed — they were intoxicated with the faith that conquers all. Hadn't they been told that Herzl had said, "If you will it, it is no fable?" This was what they wanted, these sons and daughters of Polish and Russian immigrants to London's East End and Glasgow's Gorbals, and orphaned children of German and Austrian Jews, most of whose families had disappeared in the flames of the Holocaust. So they set up tents, and a wooden hut for a dining-room, built barriers of rocks and stones to serve as emplacements, connected them with zigzag trenches, stretched barbed wire around the whole lot, and pronounced it "home."

The euphoria engendered by this creation of something new — "the first time in 2,000 years" — persisted until the last cease-fire with the Arab states was signed. Then the married women and the children, who had been left in Hadera until the dangers of war were over, came up to join those in Mansura, and people began to take stock in the cold light of reality.

Conditions were primitive: lavatories were holes in the ground; the communal shower was a tin hut; there were flies everywhere and in everything; the land was poor and the economic future unpromising.

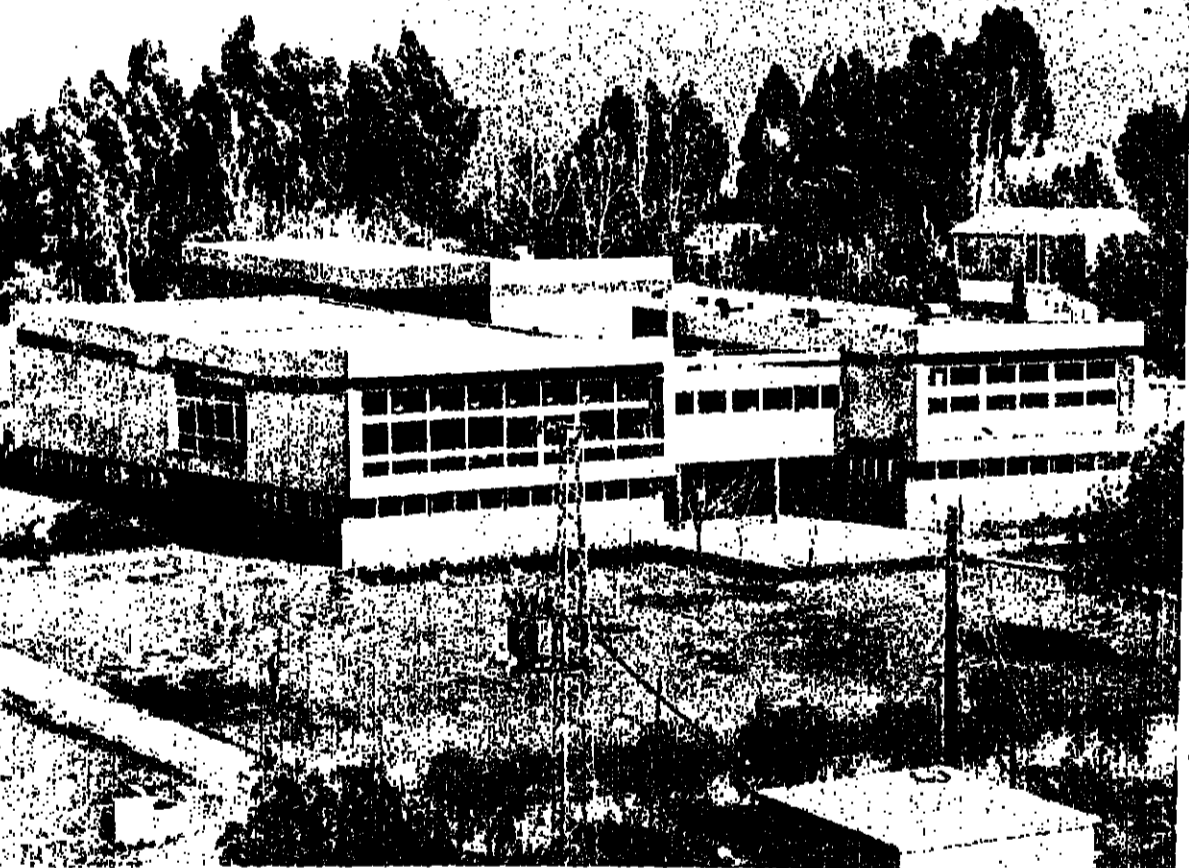
The romance disappeared and so did the faint-hearted — some to moshavim and the towns of Israel, and many to the better prospects of selling insurance, carpets or automobiles in an England they had once sworn was no home for Jews. Hard times had come to the kibbutz now known as Kfar Hanassi.

THE HISTORY of Kfar Hanassi is in many ways similar to that of many kibbutzim that were founded in those early years of the state's existence. The tents gave way to huts, the stones and rocks were slowly cleared, baths were made, trees and lawns were planted and a new generation of sabras began to fill the children's houses. The kibbutz began to look for those agricultural branches that held prospects of succeeding and to develop its foundry into an industry that would one day have one of the most enviable technical standards in the country.

The saving factor — the one that lifted life to a higher level — was the rich cultural activity which, because of the kibbutz's isolated situation (one bus in the morning and one in the evening), was largely home-made. A spontaneous form of improvised comedy had developed in British Habonim — it was for some still unknown philological reason called the "ag" — and Friday evenings often saw the kibbutz comers and eiders reduce the audience to



The first living quarters of the founders of Kfar Hanassi and (below) the Kibbutz community centre, today.



hysterical laughter. The secret of Kfar Hanassi's stability and ability to weather storms was its capacity for laughing at itself and a tightly interwoven society that had its roots in many years of hachshara in England.

KFAR HANASSI always took its responsibility to the movement from which it had sprung with great seriousness. Even in the most difficult years, when manpower problems were acute, it would send shilhim to Habonim in different parts of the world, never expecting to benefit by having new garinim sent to reinforce it. Only once in all the years of its existence has a garin joined it — the fifth garin of British Habonim, which arrived in 1957 — and yet WHEN VETERANS open their

over the years the kibbutz has

a success that was born and bred in Habonim. A firm ideology, untainted by extremism, a deep concern of the community for the individual and of the individual for his fellow and his home — these are part of the legacy that has formed the kibbutz. So, too, are the humour and — let's admit it — the prevailing language.

Perhaps there is too much English spoken — perhaps the cultural umbilical cord with one's country of origin is never really cut — but 5 km. east of Rosh Pina there is a kibbutz which plans to be there at least for the next 2,000 years. □

AMIAD

FUNNY HOW perspectives change. In 1955, Amiad (or Hachoshlim, as it was then), seven years old, with its dozen or so concrete blockhouses replete with tended gardens, appeared to the first group of British Habonim who appeared on the scene to be the epitome of a well-settled kibbutz.

Some complained that Hachoshlim was overcivilised, set in its ways, even Victorian, and as such presented little challenge for an enterprising garin of pioneers, forged in the fires of a Habonim education culminating in a lengthy period on an English training farm.

During the first winter, the Habonimniks learned to appreciate some of the niceties of kibbutz living in the early '50s. Who of them can forget slithering through bots to reach the dining room, the sweetness of the asaccharine water added to very un-British tea, or the gourmet subtleties of "tea-time" fish paste?

They broke their teeth on Hebrew and learned some of the choicer Russian and Arabic curses, and gradually some of them became part of the human landscape of Amiad.

"They" were Habonim Garin Gimmel. Some of them had spent a year training (at any rate that's what it was called) at Kibbutz Gal-Ed; others came directly to Amiad after the decision to settle there had been made.

More than 10 years passed after the first "Anglo-Saxon" invasion before another wave of British Habonim arrived. These were the members of Garin Zayin (the Hebrew letter assured an uproarious reception), who began to appear in 1965. As with their predecessors, absorption pains were not easily overcome, but those who stayed are now among the leading citizens (and the mainstay of the contract bridge group).

AMIAD IS situated near Rosh Pina, on the main highway from Tiberias to Upper Galilee. Unlike the fertile and densely populated areas of the Huleh Valley in the north and the Jordan Valley in the south, the surrounding landscape is characterized by extensive stretches of rocky hills and sparse vegetation.

In the past, the site occupied by the kibbutz was known as Dfif Ussaf (Joseph's Well) and its orchards are in the remains of a caravanerai which sheltered travellers on the ancient route from Egypt to Damascus. Today Amiad is the central settlement in the comparatively new and developing Korazim area.

The kibbutz now has a wide agricultural base, growing bananas, citrus, avocados, apples, pears and cotton. Beef

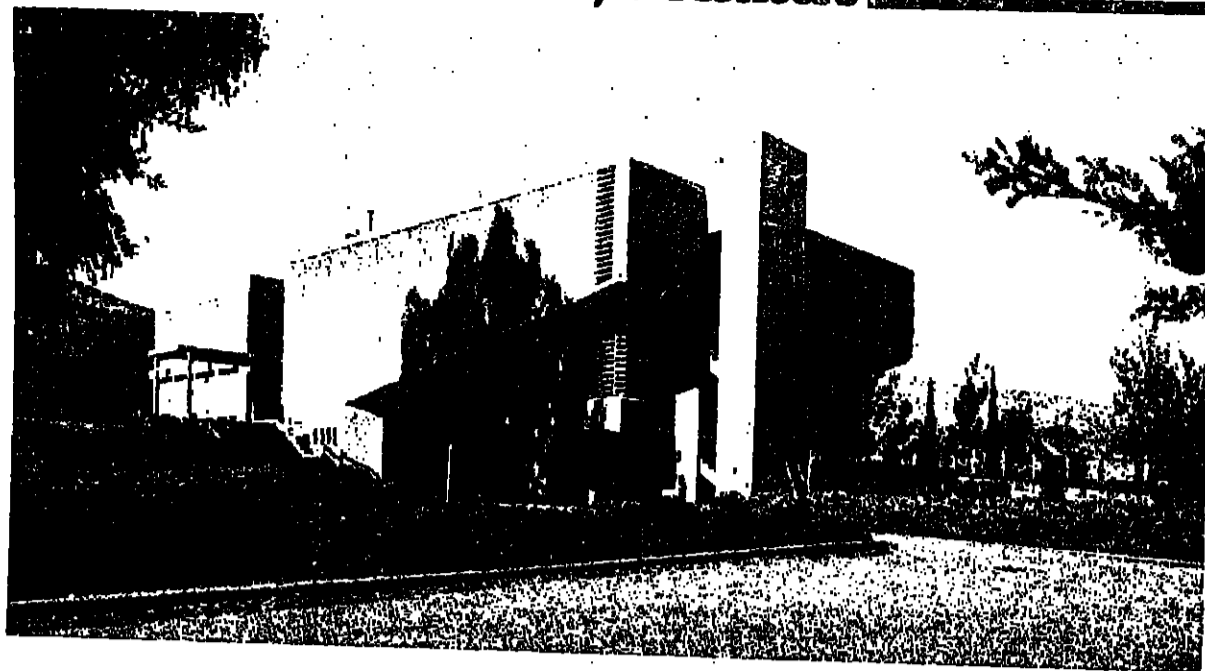
(Continued overleaf)

הכרזה מן האצל

(Continued from page 11) and poultry are raised on about 3,000 dunams of irrigated fields and 18,000 dunams of hilly grazing land.

OVER THE past few years, an industry specializing in irrigation equipment has developed rapidly. The factory, whose exports in 1969 will total well over \$1m. now employs 50 members and volunteers, and earns approximately 40 per cent of Amlad's annual income.

The present population is about 180 members and candidates, with 110 children. The members come from many countries, about a quarter of them from the United Kingdom. Usually there are also between 40 and 70 volunteers, young people from Israel and abroad who come singly or in organized groups and spend anything from a month to a year living and working on the kibbutz.



The communal centre at Amlad.

BET HA'EMEK

BET HA'EMEK, located in Western Galilee, was founded shortly after the War of Independence by a garin from Hungary, who settled in Israel after a long period in the Cyprus detention camps. In the early 1960s, it became a project of British Habonim, whose members in the Kibbutz now number 60.

Today, Bet Ha'emek has a population of 245 members and candidates, including a large group of graduates of the Israeli scout movement, plus some 180 children. At present, 45 members of British Habonim are participating in the movement's Shnat Hachshara.

The agricultural branches of the kibbutz include a large avocado orchard, citrus, bananas, cotton, a dairy herd and a large poultry-

breeding farm and hatchery. It has recently established two novel industrial projects: Biological Industries, a tissue culture laboratory and propagation nurseries; and Galilee Sounds, a factory producing pipe organs.

HAVING CELEBRATED its 30th anniversary, Bet Ha'emek has taken upon itself the responsibility of establishing a new settlement in the nearby Tefen area —

Kibbutz Tuval. The Bet Ha'emek community will provide aid and guidance to the new kibbutz during its formative years. Kibbutz Tuval is being planned as a joint project of the Israel Scout movement and Inud Habonim, much in the tradition of Bet Ha'emek itself.

Ever since Bet Ha'emek was established, its members have maintained a very close connection with British Habonim in

many ways — absorption of garinim and individual settlers, participation in the committees of World Habonim, providing shlichim to the British movement, and hosting its Shnat Hachshara programmes.

The Jubilee of the British movement is therefore of special significance to the Bet Ha'emek community, and we look forward to the continuation of these vital ties in the years to come.

children slept in dormitories was changed to a family arrangement, whereby the younger children (up to 13 years) sleep in the parents' houses. This switch required the building of larger houses and the enlarging of older structures.

As a result of the new system, it is easier to attract new families both from Israel and from abroad. Amlad today, with its "country club" atmosphere, is a very different place from the stark and rocky fields and hills of Hachoshlim facing the first group of English Habonim when they arrived. Nevertheless, the challenges of creating a healthy, thriving community, of absorbing newcomers and participating in the development of the Galilee, and thus of Israel as a whole, are still very real. On the basis of past experience, Amlad members have no hesitation in saying: "Habonim graduates, new or old, are welcome."



Mevo Hama looks down on Lake Kinneret.



At work in the kibbutz electronics factory.

MEVO HAMA

IN THE LATE 1960s, the entire Western world was thrown into a state of shock by what has come to be termed the "student revolution," led by figures such as Danny Cohn-Bendit in Europe, and remembered for events such as riots in Paris and the killing of students at Kent State University in the U.S. At the same time, the Jewish world was trying to come to grips with the concept of a post-Six-Day-War Israel. An Israel which was no longer a pitted underdog in the eyes of the rest of the world. An Israel which needed moral and material support; but more than anything else, an Israel which was desperate for a fresh wave of allies.

Even in the calm, slumbering circles of Anglo-Jewry, these events were to have their effect. In late 1968, a group of Habonim havrim decided that their common destiny lay in settling on kibbutz, and to this end created Garin Het. But this eighth group were determined that, unlike what had come to be accepted in the movement, they were not going to merge into a well-established kib-

butz, but were going to help build up a young one on which they could stamp the mark of British Habonim.

And so it was that in 1971, after many long months of heartrending discussions and arguments, the first group of settlers from Garin Het arrived at Mevo Hama, a young kibbutz on the Golan Heights.

MEVO HAMA had been founded a few months after the Six Day War by a group of young kibbutznikim, mainly from the Jordan Valley. They had been brought up in the shadow of the Syrian artillery on the Heights and felt it their duty to establish a civilian settlement on the southern tip of the Golan, so that their native kibbutzim in the valley below would be spared the shelling they themselves had suffered throughout their childhood.

The original settlers were gradually joined by kibbutznikim from other parts of the country, and by urban youngsters through the framework of the Scouts and other youth movements and through Nahal. And then from 1971 until 1978 came the British. One of the reasons that Garin

Het was different from its predecessors was that by the time these havrim left school the Habonim ethos was no longer the alternative of higher education or hachshara; the former had become totally acceptable. Thus when Garin Het came on aliya, most of them came armed with some kind of profession, some more useful than others for life on kibbutz. There were teachers, sociologists, electronic engineers, hotel managers, classicists, potters, international lawyers, secretaries, chemists, computer scientists, and even a couple of farmers — all ready to fit into the work schedule of a young kibbutz.

Another factor that made Garin Het radically different from its predecessors was the adoption by British Habonim in 1970 of the Shnat Hachshara course. For the first time, an unlimited number of havrim were able to spend a year in Israel within the movement framework. Thus potential olim had a personal introduction to what awaited them, rather than having to rely on hearsay. The ab-

Peter Lawton

sorption rate was greatly improved by this innovation, and all but one of the Shnat Hachshara graduates who settled here have remained in the country.

In 1973, the British were joined by a garin from Australian Habonim, giving the kibbutz a distinctly "Anglo-Saxon" flavour. Today, our membership is made up of three sections of almost equal size: those born in other kibbutzim; people from the towns; and new immigrants. It is our policy at present to maintain this balance as we continue to develop. The British are now totally merged into all sectors of Mevo Hama, working in all branches and elected to almost all official posts. Yet old habits die hard and certain "Anglo-Saxon" characteristics are still noticeable.

ECONOMICALLY, the kibbutz is based on agriculture, industry and tourism.

Mevo Hama grows cotton, wheat, chickpeas and other field crops, and bananas. It raises chickens and beef cattle, and breeds fish.

In the field of industry, the main concern is a factory making electronic instruments for laboratory

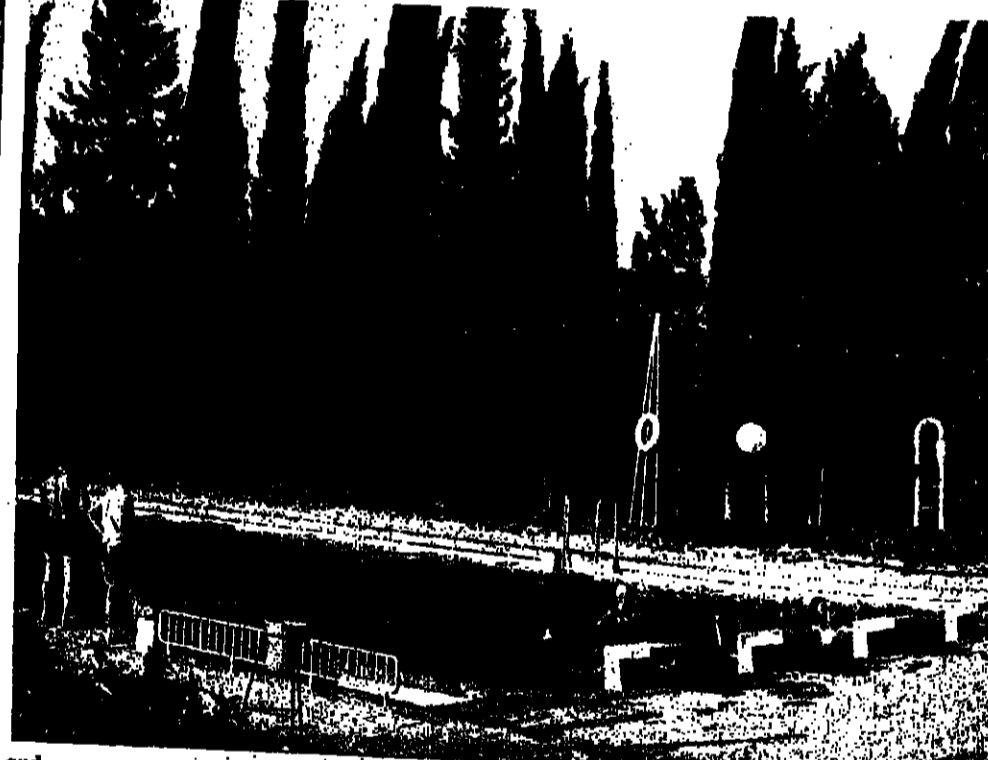
use in education and industry. A metal workshop makes agricultural implements for use in field crops and cattle rearing. In addition, there is a pottery, set up by a member of British Habonim, which makes household utensils.

Mevo Hama's latest venture is in the field of tourism. The hot springs of Hammat Gader — sometimes known by its Arabic name, El Hamma — have been popular since the earliest habitation of the area. Two years ago, the Tourism Ministry decided that the time had come for the springs to be opened to the public for the first time since the War of Independence, and we were one of the three kibbutzim in the area to be given the task of preparing and operating the site.

Mevo Hama is rapidly growing out of the stage of being a "baby kibbutz." The economy is improving and the population is growing and becoming more stable — there are 100 members and almost 90 children. The influence of the British garin is visible in all walks of life, economic, social, cultural and educational. The British havrim are happy on Mevo Hama, and Mevo Hama is happy that they are there.



At Bet Ha'emek: Relaxing under the trees. An afternoon swim. Coffee and company in the clubhouse. Bringing in the first fruits at Shavuot.



HABONIM JUBILEE SUPPLEMENT

MONDAY, MAY 14, 1978

הכזא מן האצל

MISHMAR DAVID

MISHMAR DAVID is named after David (Mickey) Marcus, the American colonel who came over to fight with the inexperienced Israeli army in the War of Independence and commanded the forces operating in the battle for the road to Jerusalem until his tragic accidental death during the campaign.

The kibbutz was founded in 1949 overlooking Nahshon junction, just a few kilometres south of the bay position of Latrun (then in Jordanian territory) and close to the beginning of the Burma Road that became the major supply route for the besieged city of Jerusalem. Within sight of the kibbutz is the Engineer Corps' monument to their forerunners who built that road.

Since its establishment, Mishmar David has had a stony history besetting the surrounding countryside. The kibbutz actually collapsed once, and was restarted in the early '60s.

Only in the early 1970s did Mishmar David cease to be regarded as a railway station, and its population began to grow and stabilize. Today, there are 100 members, and almost

that number again of children, mostly under the age of seven. The average member today is in his late twenties or early thirties, married, with a couple of children, and comes from the stream of garinim from the Hanoar Ha'oved youth movement that have come to the kibbutz through Nahal. There are also a fair number of members who were brought up in other kibbutzim, came here to help out, and have stayed on.

IN OCTOBER 1978, close to midnight on the first rainy night of the season, the first eight members of the latest Habonim garin arrived at Mishmar David. So began the process of mixing the two cultures, Israeli and British, that has proved so successful in other kibbutzim. Less than three years later, two more groups have arrived, and now nearly 30 ex-members of Habonim are making their homes in the kibbutz.

Absorption is a slow process. The latest group have only just returned from ulpan in Arad. Seven boys are in the army, and several more still have to go. Within the kibbutz, the major obstacle is certainly the language barrier, for most of the Israeli members are ready and willing for the garin to make its presence felt. Ten of the garin are

members, and they are already active in many aspects of kibbutz life over and above work, holding positions in the cultural, economic and education committees and in the maskit. The next treasurer



Col. David Marcus, after whom the kibbutz is named.

will also be from the Habonim garin. Mishmar David is still basically an agricultural enterprise, with cotton as the major annual crop. There are also sizeable areas of wheat and sunflowers in the fields, and this year a field of daffodils, whose bulbs will be sent to Holland. The kibbutz has one of the largest single vineyards sending grapes to the wineries in Rishon Lezion.

The one industrial enterprise is the modern offset-litho printing works, Migvan, turning out a great range of products — full-colour posters, calendars, diaries, fancy notepaper, greeting cards, paper for wrapping anything from gifts through to soft cheese, advertising brochures and booklets of all sorts. It also has a department making sticky labels and specializing in work on metallic papers or cloth.

In all, about 30 members work at Migvan, doing a variety of jobs — graphic design, lay-out, photography, management, sales and secretarial, as well as work on the machines themselves. The machines roll for nearly 16 hours each day and the works are now making a fair contribution to the income of the kibbutz.

Mishmar David is now investing in several projects that should help to keep up economically with

the expanding population. The dairy herd is being expanded, and a new chicken house will be built this year. In the fields, the critical factor is water, at present tapped off from the pipeline to Jerusalem. Plans are being prepared for a small reservoir to tap waters coming down from the capital and its surrounding hills. This will allow for the expansion of cotton production and the vineyard, and also for the avocado saplings that will be planted this autumn.

In the near future there will also be development on the industrial side, but whether this will be expansion into a new field related to the printing works or something entirely different is not yet certain.

Mishmar David is still without some of the luxuries to be found in more established kibbutzim, such as an swimming pool, and the club, while it has a certain character, is not yet the modern coffee-house under the dining-room that appears on the plans. However, these are things that can be changed (there is even a site ready for a swimming pool one day). Nor are these the things that will deter any young oish or Israeli, with or without family, who wants to live the challenge of developing a young-minded kibbutz in the heart of Israel.

HABONIM JUBILEE SUPPLEMENT

PAGE THIRTEEN

MONDAY, MAY 14, 1978

At the crossroads

ICHUD HABONIM is a product of varied beginnings, which does much to explain the nature of the movement today, especially its pluralistic character. However, this pluralism is not just a global summation of different movements but a characteristic shared by them all.

British Habonim, the senior member of the world organization, was still in its formative stages, still feeling its way with its novel mixture of scouting and Jewish culture, when South African Habonim was established on similar lines in 1931, with the first camp being held two years later.

American Habonim grew out of an alliance with Young Poalei Zion in 1935, in order to encourage halutzut, and Hebrew culture amongst Jewish children in the English (rather than Yiddish) language.

Australian Habonim was founded by seven "New Australian" immigrants, who set up a movement heavily influenced by the British tradition.

As the British influenced the Australians, so the latter influenced the New Zealanders. In 1948, the Habonim shlichim in Australia visited the Zionist Youth League camps in New Zealand, and by the summer 1949-50 there was a Habonim camp.

In Holland, Habonim split off from the Jewish Youth Federation in 1950 and joined World Habonim in 1951.

In 1956, World Habonim joined with Ichud Hanoar Hehalutzit, composed of movements in Mexico, Brazil, Chile, Uruguay, Argentina, France, Switzerland and North Africa to form Ichud Habonim. The two movements, which by now both had close contacts with the Ichud Hakevutzot Vehakibbutzim, were founded and developed along very similar lines, even though the Anglo-Saxon movements continued to retain something of their scouting character while the South Americans inclined to a more "ideological" approach.

TODAY, Ichud Habonim operates in 17 of these countries as well as in Germany, Spain and Sweden, with approximately 23 shlichim guiding the work of the movements at any one time.

What is the distinguishing characteristic of the halutzic youth movement that evolved out of this heterogeneity?

In brief, one can say that World Ichud Habonim is pluralistic in its ideology, federative in its organization, allowing maximum autonomy to its national constituent members. This autonomy is not a function of organizational compromise, but an outcome of the centrality of the principle of independence.

Independence is not just a catchword for the movement, but a condition of its vitality. It is realized, on the one hand, in ideology as well as political affiliation, and on the other, in independence from the local community (in the Diaspora) and in independent membership of the W.Z.O.

Only a movement that is organized on independence can educate its members towards an independence of mind that will lead to their self-realization in the halutzic aliya which is a

primary goal of Habonim's education.

AS WE STAND, hopefully, at the gateway of an era of peace in the Middle East, what are the challenges confronting Ichud Habonim in the next 50 years? They are, in essence, the challenges facing the whole Jewish people, in the Diaspora and in Eretz Yisrael.

-In the Diaspora, we find an increasing rate of assimilation, together with a growing conservatism which downgrades the place of Israel in the life of the Jewish people. We witness a

David Mittelberg
Mazkir of Ichud Habonim

resurgence of the ideology of Babylon where Israel becomes one centre — and not even a dominant one — of Jewish life. Everyone is a Zionist by virtue of his support for Israel, and Zionism, by its very generality, thus becomes not a demand to change the status quo, but a platitude of nominal Judaism. The practical Zionism of post-197

has spent itself, as has the rather small wave of Western aliya that it generated. Peace may well legitimize the apathy that was always latent, but repressed because of anxiety over Israel's struggle for survival. The welcome reawakening of Jewish identity, to the extent that it exists in some parts of the Diaspora, is being channelled quite successfully into an identification with the local community.

THE ORGANIZED Zionist movement, having lost its contemporary ideological relevance with the establishment of the Jewish

state, is in a condition of institutional collapse. At the Zionist Congress of 1968, aliya was finally legitimized as a concept (it was taboo till then) and the bureaucratic apparatus was strengthened accordingly. Its finest hour was the period from '67 to '73. Today, the apparatus exists, but the aliya remains a concept. According to a senior member of the Jewish Agency executive, the rate of Jewish population migration in 1979 is expected to equal that of 1939 — the eve of the Holocaust. At least 50,000 Jews are expected to leave the U.S.S.R., to which must be added the Jews of Iran, South Africa, South America and so on. While in 1939 there was no State of Israel but a White Paper, today there is a state, and a Zionist movement on paper alone.

The Zionist movement today is controlled by the Establishment and its priorities are undergoing constant revision. Two examples will suffice. The U.S. Establishment was capable of asking that Israel divert funds to assist American communities to absorb the Russians and other dropouts. And the W.Z.O. has decided to bring fewer Jewish children to Israel, and not more, solely because of budget priorities. For this there is not enough money, just as there is not enough money for the youth shlichim who work in the front line against assimilation and for aliya.

The current Zionist leadership has publicly demonstrated a marked incapacity to understand that the youth movements of today are the oil of tomorrow. They fail to appreciate that kibbutz represents not merely a political affiliation, but perhaps the only viable attraction for Western youth who wish to create a new society.

FOR US, Zionism does not mean the residential relocation of Western Jews in hostile Arab concentrations in the West Bank. For us, aliya does not mean living your old life-style in an artificial suburbia, but the opportunity of creating a new way of life based on the highest values of Judaism and Labour Zionism.

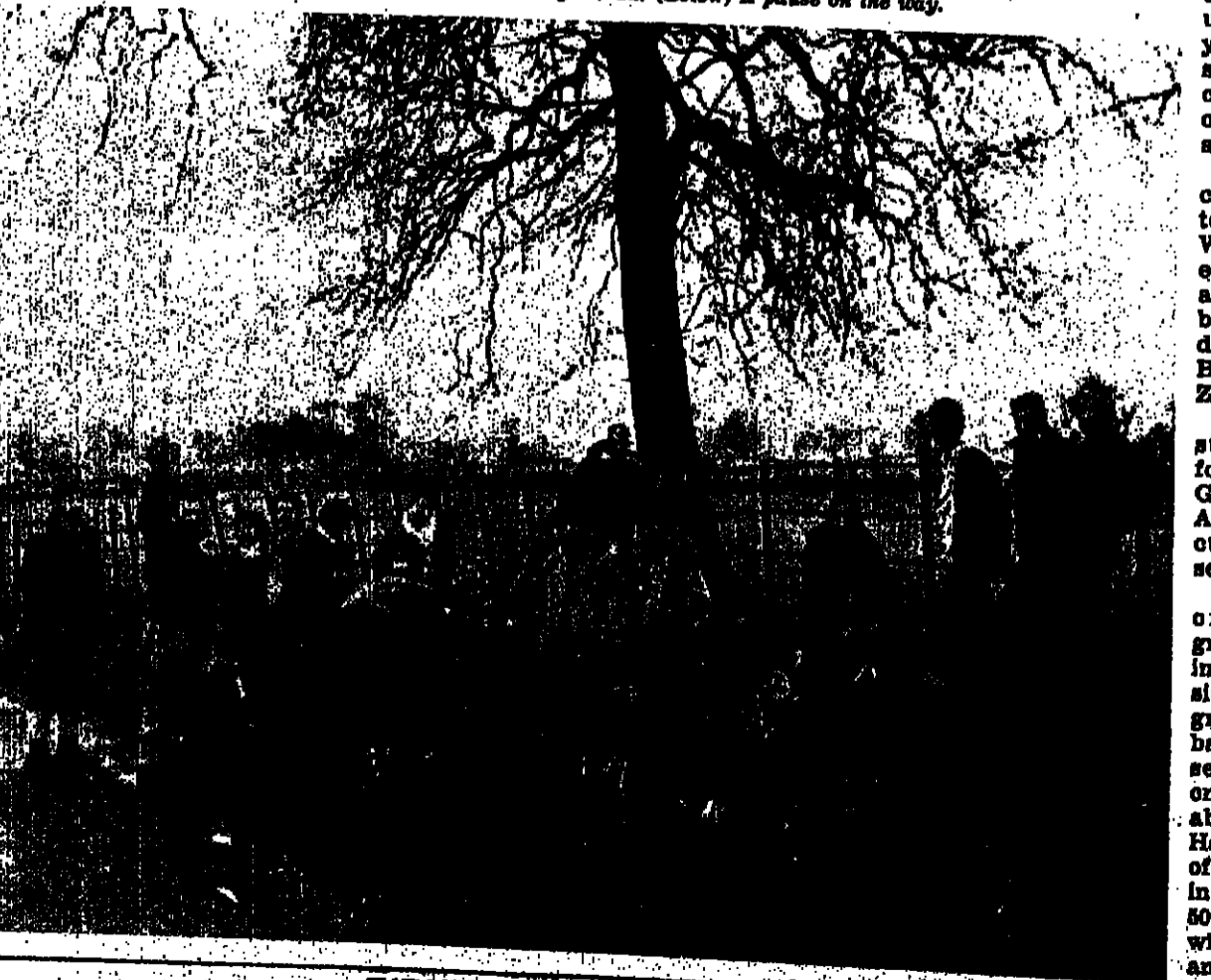
Ichud Habonim will continue to confront each of these contradictory challenges at the same time. We will work to strengthen Jewish education in order to fight assimilation and to generate the basis for committed aliya. We will deny the Jewish ideology of Babylon in order to revitalize the Zionist imperative.

In Israel, we will continue to strengthen the 22 kibbutzim founded by this movement in Galilee, the Golan Heights and the Arava, as well as to direct our current garinim to found new settlements in Western Galilee.

Moreover, we intend to set up an organization of Habonim graduates from all over the world, in the kibbutz movement and outside of it; not only to regenerate a grass-roots Zionist movement based on our values, but also to serve as an instrument in increasing aliya and improving the absorption process. Finally, Ichud Habonim will fight the priorities of the present W.Z.O. leadership in order to ensure that in the next 50 years, the Zionist movement will not be left with the leadership and nothing else. □



(Above) Looking for the right road. (Below) A pause on the way.



هكذا من الأصل

Overcoming obstacles

HALF A CENTURY of continuous achievement, both in Britain and in Israel, speaks for itself. Habonim, from its modest beginnings, has now become a worldwide movement, with branches in 17 countries, as different geographically and politically as Argentina and Australia, Sweden and South Africa.

The success of any youth movement depends on its ability to adapt itself to the community in which it operates, and on its ability to produce from within its ranks its own leadership, year after year, generation after generation — a leadership that is strongly motivated to maintain the goals of the movement.

Sidney Bunt, in his very perceptive study, "Jewish Youth Work in Britain," has characterized Habonim as educating "squinting citizens," with one eye on Eretz Yisrael. There are many in the Diaspora communities, especially parents of potential members, who see Habonim as a danger in this respect.

In fact, when one analyses our actual educational work, one sees that the main emphasis is placed on providing a Jewish education and positive identity; and that only at a later stage do the Zionist and socialist elements of the programme emerge. This is for the simple reason that most of today's Jewish youth in the Diaspora are Jewish only by birth, and not by the content of their lives. When young Jews join Habonim, they have to be confronted by positive models of Jewish living, and receive a background in the basic elements of Jewish knowledge that the generation of 80 years ago absorbed in the home.

Habonim makes tremendous demands on its older members, its student generation. They are called upon to be active and to work with the younger members, week in, week out, at weekends and during school and university

vacations. The hope is that when they complete their studies, they will come on aliya, leaving the running of the movement in the hands of the generation of members they have helped to educate.

UNFORTUNATELY, the current trend of Jewish youth seems to be towards personal fulfilment, through study or travel, rather than a personal responsibility to the Jewish people and to Israel.

The Holocaust was not, thankfully, the experience that moulded the Jewish identity of contem-

porary youth, nor were the battles for the establishment and survival of the State of Israel. Today's youth can look at the State of Israel, and say that it has existed without them; and will continue to exist without them; they can even point to the too many thousands of Israeli-born Jews who have emigrated to the West, including

some who were born and grew up on kibbutzim.

As soon as the issue becomes one of migration and not aliya, it is difficult to confront the young Jew with the moral responsibility of his or her attachment to the Jewish people, and the realization of that responsibility in halutzic aliya.

Habonim is therefore operating in an increasingly unpromising environment of assimilation, and of apathy or even open hostility to its aims within the Jewish community.

There is now the very important

achievement of a peace treaty with Egypt. Yet far from increasing the aliya rate, this may lead to a growing complacency on the part of Diaspora communities. This complacency has to be combated at its source, within each community, by the only real force that has not morally sold out, that of the activist Zionist youth.

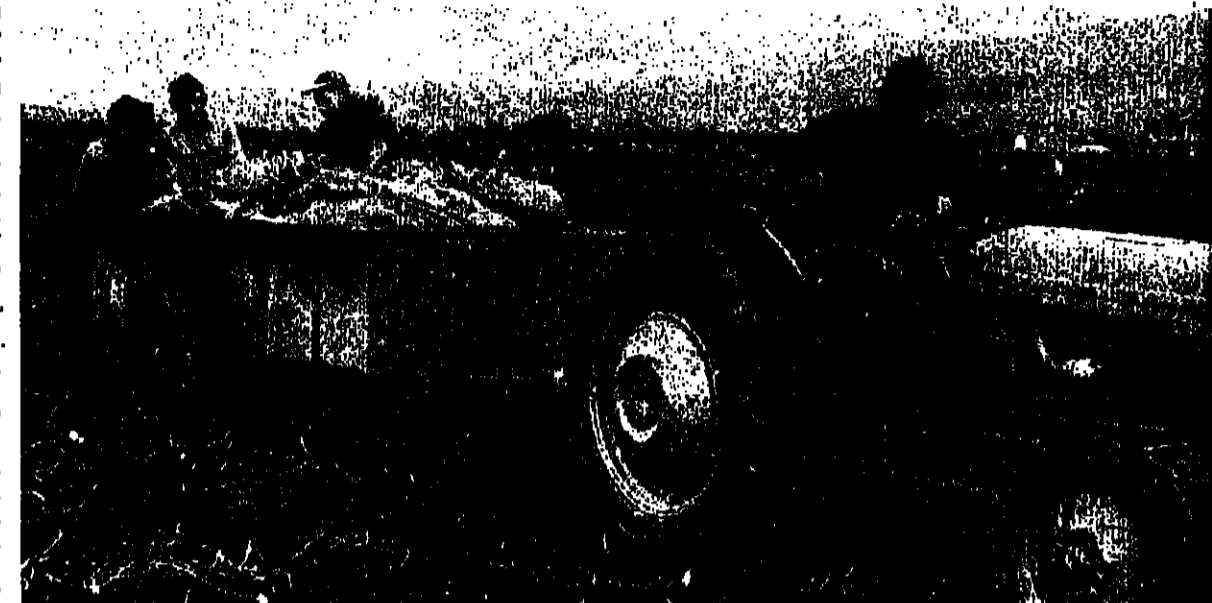
IN THIS CONTEXT, it is hard not to be stunned by the total lack of understanding of the World Zionist Organization, which has ordered a 20 per cent cut in the number of shlichim and in the funds available for the work of the various Zionist youth movements. In the past, those movements, with meagre financial support, have managed by their sheer enthusiasm to continue to educate within the Jewish communities, to place the challenge of building Israel before their members, and to bring oil to Israel. Their achievements have been impressive.

From British Habonim alone, six kibbutzim have been established or strengthened by settlement groups. Plans for a future garin to settle in a new kibbutz to be established in the hills of Galilee indicate the willingness of members to respond to the new challenges of Israel.

All in all, some thousands of graduates of the movement from Britain alone are estimated to have settled in Israel, and the Jewish identity of those who remained in the Diaspora has undoubtedly been strengthened.

The halutzic youth movements will not cease to exist. Wherever there is a Jewish community, there is a need for an active, positive Zionist force.

Habonim needs the willing support of the WZO if it is to continue, and expand, its activities. Without that support, the standard of its educational work will inevitably decline, and the Jewish people and the State of Israel will be the losers. □



Ilan Israel
Education officer

Digging for Zion



(Continued from page 7) — also became an important centre of Habonim activity, with annual camps, weekend seminars and movement rallies throughout the war years.

With regard to organization, the group lived as near as they could get to kibbutz ideals. All wages were pooled and daily expenses were met out of the common fund. All problems were brought to a general meeting, and decisions made by a majority vote.

In 1943, with the growing membership of the movement, there was pressure to form another hachshara and, through our positive connection with the Wiltshire War Agricultural Committee, it was easy to get the new group of nearly 30 youngsters started. Their accommodation was Wolf Hall, a mansion in the middle of Savernake Forest. There, too, the work was partly for local farmers and partly on areas that had been cleared in a forest. Wolf Hall was a very ancient house, once the home of Jane Seymour, one of the wives of Henry VIII. Although steeped in history, however, it was not the

most suitable building for housing a boisterous group of 30 young people, and they were soon moved to a more suitable house at Lutton, near Swindon.

These three Habonim Hachsharot — the David Eder Farm, Gorsey Lease and Lutton — were active until the end of the war, when most of their members went on Aliya Bet. Some haverim spent another year helping in camps around Marseilles; others landed up in the detention camps in Cyprus.

The younger haverim of the training farms stayed behind in England and were instrumental in the revival of the movement in the towns and the creation of a new hachshara centre at Bosham, a Sussex farm made available by the late Sigmund Gestetner, and, later, the new David Eder Farm at Horsham, also in Sussex.

When the opportunity of aliya came in 1946, the older members of the David Eder Farm joined their friends at Kfar Blum, which had been established by those who had gone on aliya before the war.

The younger haverim of the David Eder Farm, together with those of Gorsey Lease and Lutton, that had been cleared in a forest, Wolf Hall was a very ancient house, once the home of Jane Seymour, one of the wives of Henry VIII. Although steeped in history, however, it was not the

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